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Rec^d June 1. 1846.
W. L. M. in America.
THE
A C T S
OF
Dr. Bray's
VISITATION.
HELD AT
ANNOPOLIS
IN
MARY-LAND.

May 23, 24, 25. Anno 1700.

L O N D O N,

Printed by W. Downing in Bartholomew-Close near West-
Smithfield, 1700.

THE
A. C. T. S.

OF
DR. BRAY'S
VISITATION.

HELD AT
ANNAPOLIS
IN
MAY-LAND.

May 23, 24, 25, 26, 27, 28, 29, 30, 31, 1700.

LONDON.

Printed by W. Baskin, in Pall-mall, near St. James's Church.

Printed, 1700.

TO THE
RIGHT HONOURABLE
AND
RIGHT REVEREND
Father in GOD
HENRY
Lord Bishop
OF
LONDON,

THESE FOLLOWING
A C T S

Are with all Submission

Humbly Dedicated by

Thomas Gray.

TO THE
RIGHT HONOURABLE
AND
MOST REVEREND
FATHER IN GOD
THE
BISHOP OF
LONDON

THESE FOLLOWING
ACTS

Are with all Submission
Humbly Dedicated by

Thomas Bayly

AT A
VISITATION

Held by his Reverence

Dr. Thomas Bray,

As Commissary of the Right Reverend

Henry Lord Bishop of LONDON,

At the Port of *Annopolis*, on *Thursday* May
the 23th, 1700.

AFTER Prayers read, and the Visitation Charge given, the Clergies
Names were called over, as follows :

John Lilliston, Rector of *St. Paul's* in *Talbot* County.
Benjamin Nobbes, Rector of *William and Mary's* in *St. Mary's* County.
Christopher Platts, Rector of *King and Queen's* Parish in *St. Mary's* County.
Robert Owen, Rector of *St. Paul's* in *Prince George's* County.
George Tubman, Rector of *Port Tobacco* in *Charles's* County.
Hugh Jones, Rector of *Christ Church* in *Calvert* County.
Thomas Cockshute, Rector of *All-Saints* in *Calvert* County.
Henry Hall, Rector of *St. James's Herring-Creek* in *Ann Arundel* County.
Joseph Colbatch, Rector of *All-Hallows* in *Arundel* County.
Edward Topp, Rector of *Annopolis* in *Ann Arundel* County.
George Trotter, Rector of *Somerset and Stepney* in *Somerset* County.
Thomas Hawell, Rector of *Great Choptank* and *Dorchester* in *Dorchester* County.
Richard Marsden, Reader of *St. Michael's* in *Talbot* County.
Stephen Boardley, Rector of *St. Paul's* in *Kent* County.
Richard Sewell, Rector of *North and South Sassa-Crass* in *Cæcil* County.
Jonathan White.
Alexander Strabam.

The Visitation was then adjourned till 4 a Clock in the Afternoon.
In the Afternoon called over the Clergies Names.
To whom his Reverence deliver'd himself as follows :

Com-

Commiffary.

My Reverend Brethren,

I Have little more to add to what I have given you in Charge this Morning. I shall therefore only recommend it to you to assist me in rendering this Visitation, which has called you many Score, and my self many Thousand Miles, as useful as possible. For I would not have a Visitation here reproachfully stil'd a Vexation, as some have been pleased to term the Meetings of the Clergy of this sort, from their supposed useless Charge, and Trouble. And as the only way to render what has been said useful, in the succeeding Course of your Ministry, is, to put all the Particulars thereof into Practice; so the likeliest Means to reduce it to that, will be, to take into Consideration the several Branches of this Morning's Charge, and to form some Resolutions pursuant to the same. Only in regard we have all so much Reason to be sensible of the late Re-establishment which our Church receiv'd after so terrible a Shock, I think it will become Persons of our Character and Function to be in the first place, as thankful to God, so to signify our Gratitude to Man, those particularly who had the chief hand in Accomplishing so Glorious a Work. And therefore, if you please, before we proceed to other Business, let us consider who are fit to be addressed to in this Province by us, on the Account of the late Act of Religion.

ORDERED by his Reverence, and the Clergy here met, That our most humble and hearty Thanks be sent to his Excellency, for his late Noble Zeal and Conduct towards the Re-establishment of the Church of England in this Province; and that Mr. Lilliston, Mr. Jones, and Mr. Nobbes, do wait upon his Excellency with the same.

ORDERED, That his Excellency be acquainted, that we have received and read his kind Letter in reference to Mrs. Moor; and do assure his Excellency, that we shall always Religiously observe the Canons of the Church, and the Laws of this Province, in this, and all other like Cases.

ORDERED, That the Thanks of his Reverence and the Clergy be returned to Colonel Thomas Smithson, Speaker of the Honourable House of Assembly, with their Request, that the same Thanks may be communicated by him to the rest of the Members of Assembly, for their so Honourably Re-establishing Religion by an unanimous Consent.

And as we are given to understand, by the Assembly's Answer to his Excellency's Speech, that this was done by them chiefly with a respect to the well Principling of their Children and Posterity: So let it be assured, that, by the Divine Assistance, this shall be our particular Care. And that Mr. Lilliston, Mr. Howell, and Mr. Trotter, be desired to signify the same to him.

Adjourned

Adjourned till 5 next Morning.

May 24. 7. in the Morning.

Mr. Lilliston, Mr. Nobbes, Mr. Jones, report, That they have waited upon his Excellency with the Thanks of the Clergy, as aforesaid, which was kindly accepted by his Excellency.

Then the Charge given Yesterday was taken into Consideration in its several Branches relating to *Ministerial Instruction*.

And first as to *Catechising*.

Resolved, 1st, That we will make it our utmost Endeavour to cause all Children under the Age of 9 Years to learn the Church Catechism; as also a Morning and Evening Prayer by Heart; and to perswade the Parents of those that are not at too great a distance from Church, to bring them thither to be publickly examined; and also that we will take all convenient Opportunities to visit, and examine those that are at too great a distance, at their several Homes.

Resolved, That the same Care shall be taken as to the 2^d. Class; that is, those who are above the Age of 9, and under 13. And that we will put them upon getting also by heart some short Exposition upon it, with Scripture Proofs.

Resolved, As to the 3^d. Class, That we will endeavour all we can to perswade so many of the young People of our respective Parishes, as possible, to read such Books as we shall advise them, more particularly such as shall be judged most proper to instruct them in the Nature, Terms, and Conditions of the Covenant of Grace, in order to introduce them to the *Lord's-Supper*; and that in order to engage them betimes more effectually to a good Life. And that we will endeavour to have them meet us every *Lord's-Day*, at the Church, or at such other Times and Places as shall be thought most convenient, to confer with us upon the Subject of their last Reading. That the better to engage them to meet us to such purposes, we will endeavour to have them taught to sing, at those Conferences, the New Version of Psalms, according to the best Tunes.

And that we may be the better able to season the Country with Vertue and Sobriety, by those of our own Household, his Reverence be desired to write to the *Stewards* of the *Religious Societies* in *London*, to provide them with such Servants capable to sing Psalms after the New Version, and best Tunes, to officiate as Clerks of Parishes, and such as can write.

Resolved, That so soon as we shall have duly prepared some of the Superior Class of Catechumens for the Holy Sacrament, so as not to fail of a sufficient Number of Communicants, we will thenceforwards have Monthly Sacraments in our respective Churches.

Commiffary.

I think, my Reverend Brethren, that we are now gone through fuch Measures as may be neceffary to be confidered for the more univerfal, as well as fucceffful *Catechifing*, and *Inftruction of Youth*. And I heartily thank you for your fo ready Concurrence in every thing that I have offered to you: And which, I hope, will appear no lefs in the Execution, than it has been to the Propofals.

And that proper Books may not be wanting for the feveral Claffes of Catechumens, there is Care taken for the feveral forts, which may be all had in this Town. And it may be neceffary to acquaint you, that for the poor Children and Servants, they fhall be given *Gratis*. Let us proceed next, if you please, to confider the moft Edifying way of *Preaching*.

1. *Resolved*, That we will feverally preach to our refpective Flocks a Scheme of Divinity.

2. *Resolved*, That the more effectually to engage us to this Method, when more Minifters fhall come in, we will take our Subjects in the appointed Scheme, and our Turns in Preaching upon the fame, at fuch Places as his Reverence fhall Order.

3. *Resolved*, That we may more effectually impreff the great Doctrines of Chriftianity upon the Minds of the People, as well as more Religioufly obferve the great Fefivals of our Church, we will at fuch Times preach upon the Subjects proper to fuch Days: As at *Chriftmas*, upon the Incarnation of the Son of God: On *Good Friday*, on the Death, Sufferings, and Satisfaction of Chrift: On *Eafter Day*, on the Refurrection: And on *Ascenfion Day*, upon the Ascenfion of Chrift into Heaven: On *Whitfunday*, upon the Divinity and Operations of the Holy Ghoft: And upon *Trinity Sunday*, on the Doctrine of the Holy and Ever Bleffed Trinity.

4. *Resolved*, That there being Multitudes, not only of Children, but adult Perfons in this Province, who abftain from Baptifm; we will frequently preach upon the Nature and Neceffity of that Sacrament: Upon which Occafion alfo, finding the Prejudices of our People to be more againft God-Fathers and God-Mothers, than any other Inftitution of our Church, that we will enlarge upon the Reafon and Ufe of fuch Securities to the Church, for the Chriftian Education of thofe, who are admitted into that Sacred Society, to be Members thereof.

5. *Resolved*, That we will in our refpective Counties read Prayers during the Seflion; and at the opening thereof, that we will read the King's Proclamation, and preach upon the Duties of the Magiftrates, and againft Prophanenefs and Immorality.

Commiffary.

Commissary.

I conceive we have now considered, and resolved upon Preaching, both as shall be best carried on in a Course, and so as shall answer the most considerable Occasions: It only remains, that we next consider what is to be done upon the Head of *Private Application*; and then we shall have gone through the whole of *Ministerial Instruction*.

1. **Resolved**, That, pursuant to our Ordination Vow, we will not only use publick, but private Admonitions, and Exhortations, as well to the Whole, as to the Sick, and also to all Persons, according to their several Conditions, Circumstances, and Capacities, as Need shall require, and Occasion shall be given.

2. **Resolved**, That we will endeavour to dispose our respective Vestries pursuant to their chief Design, and the best part of their Constitution, to act, and assist us, as a Religious Society, in the Suppressing of Prophaneness and Immorality within our respective Parishes; by whose means also we hope as well to be informed in the Necessities of all particular Persons, as to be supported in the roughest Parts of our Duty.

3. **Resolved**, That, for the better and speedier Knowledge of our People, so as to be able to apply our selves to them more appositely to their respective Necessities and Conditions, we will endeavour to fill up the *Tabula prima Parochialium Inquirendorum*, as soon as we can conveniently, and return a duplicate of the same to his Reverence.

Commissary.

I think we have now gone through all the Parts of *Ministerial Instruction*. In Reference to each of which you seem to have form'd such good Resolutions, as (by the Blessing of God upon your Endeavours) will render you the happy Instruments of much Glory to God, and of saving many Souls. And if the Acknowledgements of the most sensible in this Country have been very large to me, as to your Satisfaction, I can assure you, they have freely owned, that there is a sensible Alteration over the Province for the better, since they have had a Clergy amongst them; you may Reasonably expect, that upon Conducting your selves through the Course of your Ministry in the manner you have now proposed, you will become very dear and valuable to all your People.

But still it remains, my *Reverend Brethren*, to perfect such Rules as will encrease our Favour with God and Man, that to our
good

good *Doctrine*, we add this; that we form and maintain amongst our selves a good *Discipline*; both such as may *prevent* from coming over a sort of Men, that will infallibly give Scandal to the People, and bring Disgrace upon our selves; and such as will *Cut off* from amongst us Persons of those gangreen'd and putrify'd Morals, as will be in danger to corrupt, and vitiate both your selves, and the People committed to your Charge.

Now, in the way of *Prevention*, I think it would be of very great consequence, could we thoroughly inform our selves concerning the Conduct and Deportment, on Shipboard, of those who come over as *Missionaries* here amongst us; for by a sorrowful Experience I can assure you, that as in some Ships there are Temptations of all kinds, so the scandalous Compliances of a Minister on Shipboard will spread more from such a Place, than should he commit them publickly upon the Change. For Passengers, both free and Servants, being usually very numerous; these no sooner come to Land, but they immediately disperse themselves into all the Parts of this, and perhaps of the Neighbouring Provinces. And as any Miscarriages of the Clergy are generally uppermost in the Mouths of the *Protestant Laity*; so the ill Example of any one Minister coming over, will be the common Subject of Discourse for Months after, wherever these Persons go; to the alienating the Affections of those of our own Communion towards us, and the Encrease of those Prejudices which our Adversaries, both *Papists* and *Quakers*, have against us. I could therefore heartily wish, that you would make it your Care to be thoroughly informed, (as it will be no difficult matter to be) whenever any Ship comes into any of your Rivers, *First*, Whether there be any Minister on Board. *Secondly*, Whether in his whole Passage he gave no manner of Scandal. And, *Lastly*, Whether he did constantly read Prayers twice a day, and catechize and preach on *Sundays*; which, notwithstanding the common Excuses, I know can be done, and to good Purposes too, by a Minister of any Zeal for Religion. And if he should be found wanting in any of these, it will be much easier to prevent his Entertainment here, than to work a Reformation in him, when he is once of us; or to exclude him afterwards, for any the greatest Miscarriages, from amongst us.

But tho' much may be done by these means to *prevent* vicious and scandalous Men from coming in to us, in which your Intelligence concerning their Conduct on Shipboard will be a great Assistance to me; yet it will too often happen, that that alone will not do the Work, but such Offences will come, as shall extremely prejudice

judice both us and our Ministry, if not cured by a severe Animadversion, or a total Excision, as the Case shall require.

And indeed, it is my Opinion, that the least Mercy is due to a scandalous Clergy-Man of all other Criminals; or at leastwise, that from us, such, of all others, have the least Reason to expect it. Every Minister in Holy Orders, true it is, he is our Brother, and ought to be dear to us above all other Men as such; more especially as a Fellow-Labourer with us in the Work of the Ministry: But then really, as in respect of God, every Christian is commanded to *Hate, even his Father and Mother, and Wife and Children, Brethren and Sisters, yea, and his own Life also, or he cannot be Christ's Disciple*: So out of a true Christian Zeal to the Glory of God, the Good of Souls, and the Honour of our Sacred Function, such Men amongst us as shall so fatally wound all these, as the Vices of one in Holy Orders will ever do, ought to be odious and hateful to all of us. And indeed I do think, that our Treatment of them ought to be something like that which was commanded the *Israelites* towards their Brethren fall'n into Idolatry, *Deut. 13. 6, 7, 8, 9, 10, 11.* the Parallel of which, being it may so easily be drawn to our purpose, I will recite the Words at large.

If thy Brother, the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy Bosom, or thy Friend, which is as dear as thine own Soul, entice thee secretly, saying, Let us go and serve other Gods; thou shalt not consent unto him, nor hearken unto him, neither shall thine Eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him, thine hand shall be first upon him to put him to Death, and afterwards the hands of all the People; and thou shalt stone him with Stones that he die, because he hath sought to thrust thee away from the Lord thy God.

Thine Eye shall not pity him, tho' thy Brother; neither shalt thou spare him, neither shalt thou conceal him; thine hand shall be first upon him, because he hath sought to thrust thee away from the Lord thy God. And surely an impious and vicious Clergy-Man hath, of all others, the least Reason to expect a partial and favourable Treatment from us, when we consider, not only that the Honour of God, and the Good of Souls, which ought of all things to be dearest to us, do so wofully suffer from such; but we our selves are so much injur'd by them, that Men abhor the Offerings of the Lord, and despise our Persons and our Function upon their account; insomuch, that you may ever observe, that the Miscarriages of one unhappy Clergy-Man shall be more taken Notice of, to our Disparagement, than the most Exemplary

plary and most laborious Lives of Ten the best Men in a Neighbourhood shall be spoken of, to the Commendation, and the Honour of our Order.

I must needs own to you, that, for my own part, I am very apt to suspect those, as not great Enemies to a vicious Life themselves, that, of all Men, can be favourable to an immoral Priest. But, I thank God, I have no Reason on this account to suspect you, who did lately so unanimously concur with me in that Letter I sent to my much Esteemed Brother, his Reverence, the Commissary of Virginia, on the account of one who had lately so wofully behaved himself. And the Request wherein you joined with me, that before he should be admitted to hold any Cure of Souls there, he should be obliged to make some *Penitential*, and that a *publick* Acknowledgment, for the Scandal he hath given, to the Danger of many within this Province, gives me the Satisfaction, that I have a Clergy under me, that will not basely and cowardly suffer their Holy Religion and Function to be insulted and contemn'd, for want of a due Animadversion upon those, especially of their own Order, who shall give Occasion for it. I beseech you do not fail me in those good Expectations I have of you in this Matter also, as well as the former; but let me see, by your good Resolutions, that you have an equal Zeal, as for the *Instruction* of the Laity, so for the *Regulation* of the Clergy. And first let me desire you to concur in what may be necessary, for the *Prevention* of scandalous Ministers from Coming over, or at leastwise from Settling amongst you.

The Clergy then desired his Reverence to lay before them the Letter which was sent to the Commissary of Virginia, concerning the Minister that lately gave such Scandal; which was accordingly read.

Resolved, That as well we of the Clergy, who, by reason of distance, were not conven'd by his Reverence on the Subject Matter of the Letter now read, as the rest of our Brethren, who then met, do unanimously consent to what had been therein desired, as to Mr. W—'s *Penitential* Acknowledgment, in order to take off the Scandal which he may have given to several Passengers, now settled in our respective Parishes.

Resolved, That to prevent, as far as in us lies, any scandalous Ministers from Coming hereafter into this Province, and being settled in this Church, we will, upon the first Notice of the Arrival of any in the Rivers within our respective Parishes, inform our selves the best we can concerning their Behaviour, and the due Performance of the Offices belonging to their Function, whilst on Shipboard; and that we will, as soon after as possibly, transmit an Account of the same to his Reverence.

Commissary.

Commissary.

The *Methods* which you here propose, I dare promise, will in a great measure prevent such from Coming into this Church, who would be mischievous to it. For you may ever observe, that profligate and loose Persons of any kind will soon find out the Reasons they should steer their Course another way than where Discipline meets them. And, let me tell you, it is much easier to prevent an ill Habit of Body, by a gentle Purge at first, than to cure a Gangreen by Amputation, or Excision afterwards: which, I do assure you, Mr. T--- even in your Case, which challenges the least Pity, would be an harsh and uneasie Operation. You know, Sir, the general and publick Fame through the Province, is, That you are a *Polygamist*, having Married a Wife here, tho you had at the same time, and it is thought still have, one alive in *England*. But it is not from general and publick Report that you shall be accused of this enormous Crime. There appears enough from your Examination, and your own Confession, as I find it recorded in the Council-Book, to render you unworthy of that Sacred Character you bear, or to live in any Church. I have caused a Copy of your Examination to be taken out. And pray Mr. *Howell* do you read it.

Whereupon, the Examination of Mr. T--- taken in Council by his Excellency *Francis Nicholson*, Esq; late Governour of this Province, was read, wherein there appeared violent Presumptions; that Mr. T--- had a Wife in *England*; of whose Death he could pretend no Knowledge at the same time that he took another in *Mary-Land*. To take off the force of which Accusation, Mr. T--- alleges now, That M--- S--- Daughter of W--- S--- of I--- in *Oxford-Shire*, said to be his Wife, was not so, but one with whom he confesses, with great Expressions of Sorrow, that he had committed Fornication; but, as an Improvement to his Apology; (for it does not appear that he had already any such thing before the late Governour and Council) he now says, that the wicked Conversation he had with her, was, before he entered into Holy Orders. He alleges, that if sufficient Time shall be given him, he will be able to produce sufficient Proof that he was never Married to M--- S--- said to be his Wife.

Commissary.

Sir, You are to consider, That in this General Visitation, it is not designed to proceed forthwith judicially upon you; but to take in such Presentments and Informations as shall be made against you. And, I conceive, so considerable a Record as you have now heard, will suffice to found a Libel upon. But tho your Crime should

should be as great as it appears to be, God forbid that you should not have a due time allowed you to make your Defence. No, Sir, your Defence is what I desire, and would heartily rejoice to see. But then you must take care that it be a good one, such as may be Satisfactory to all Persons that will be satisfied with Reason; or otherwise, your Impunity will continue to expose this poor Infant Church to the same Dangers, Insults, and Indignities, which the Scandal you are supposed to have given has hitherto caused, from its Enemies; and which, by your own Confession, granting your Crime to be that of Fornication, is not groundless. And indeed, Sir, if you will weigh your own, and the Church's Interest, in an equal Ballance, you will have as little Reason to expect Partiality on your own side, as ever any Man, who pretended to Favour. For should it prove true, that you are guilty of the Fact, besides, that in its nature it is the most atrocious one that can easily be named, it has these four Aggravations belonging to it, than which I can scarcely imagine any Enormity capable of greater. *First*, That it is done by a Person in Holy Orders. *Secondly*, By a *Missionary*, (which, by the way, my Brethren, should be a Consideration of no small weight with all of us.) *Thirdly*, As to Time; that this Scandal is given at a Juncture when our Church here is weakest, and our Friends seem to be fewest, and our Enemies strongest. And what more popular Argument could they use, then, *You see what sort of Persons the 40 L. per Pole goes to maintain.* And, *Lastly*, as to Place, it so happens, that you are seated in the midst of Papists, nay, within two Miles of Mr. Hunter, the Chief amongst the numerous Priests at this time in this Province; and who, I am credibly informed, by the most considerable Gentlemen in these Parts, has made that Advantage of your scandalous Living, that there have been more Perversions made to Popery in that Part of *Mary-Land*, since your Polygamy has been the Talk of the Country, than in all the time it has been an *English Colony*. These Considerations, Sir, do make it necessary that all possible Expedition, which is consistent with common Justice, should be made in this Affair, so as to acquit you, or condemn you. And therefore, to divide equally between the Demands of Justice from the Church, and your self, what think you of the 13th of November next to make your Appearance in this Place, with a Reserve to my self, to adjourn to a further time, as there shall be Occasion.

Mr. T. accepts of the Time given him till the 13th of November, 1700. to make his Defence.

May

May 25. in the Morning.

Commiffary.

I heartily thank you, my Reverend Brethren, for the good Affiſtance you have given me in this Viſitation; but eſpecially for your ready Concurrence in all that I have propos'd, as requiſite, to put this Church in ſome Order, and your ſelves in a Method of doing the greateſt Good in it. All that I have more to add, is, That we ſhould look back upon the Deliverance this Infant Church has ſo lately receiv'd, as having been, in humane Appearance, totally ſtiſſ'd, and extinguiſh'd, till the Re-eſtabliſhment it has receiv'd, within a few Days, by a new Law. I was always indeed of the Opinion, that it would be more the Calamity of the Province, than of you, to have your Support taken away from you, and your ſelves return home; and therefore often did beſpeak the People, in theſe words; *Weep not for us; Weep for your ſelves, O ye Daughters of Jeruſalem;* aſſuring them, that thoſe amongſt you who had deſerved well, ſhould be better provided for elſewhere, if the Law of Religion were not renewed. However, upon the Church's Account, it be- comes us of the Clergy to be the fiſt in Gratitude to God of all kinds; and in this eſpecially. And, I humbly conceive, that cannot be better expreſt, than by conſidering the deſtitute Condition of a poor Siſter Church, very near us, ſtruggling hard for Life, and want- ing both the Comfort of Miniſters, and that Settlement which this, by the Divine Goodneſs, does again enjoy. And methinks it would be a ſuitable Return from us, ſhould we ſubſcribe, out of our Penury, each of us a little, towards the Maintaining of one more Miniſter in it, to aſſiſt in the Converſion of many People, who do there ſeem to be *perduiſi, ſive diſpoſiti, eis ſuſcipiendi*; and whence, by two Letters which I have lately receiv'd, they do importunately cry out for more Labourers to be ſent into that Vineyard. I have ſo far preſumed upon your Charitable Compliance, as to draw up already ſome Propoſals to this Purpoſe; which, if you pleaſe, I will read to you, and leave the Succeſs to your Determination.

D. P. R. Q.

PROPOSALS for the Propagation of the Christian Religion, and for the Reduction of the Quakers thereunto, in the Province of Pennsylvania.

WHEREAS, to the great Dishonour of God, and the Destruction of a Multitude of Souls, as well as the great Scandal of the Reformed Religion, many Thousands of the People call'd *Quakers*, have been sadly deluded into a total Apostasy from the Christian Faith; and giving themselves up only to the Conduct of the Light within, or meer natural Conscience, have rejected the Holy Scriptures from being the Rule of Faith and Practice.

And whereas *Pennsylvania*, of all the *English* Colonies on the Continent of *North-America*, does most of all abound with that sort of Unbelievers, where notwithstanding, through the Blessing of God upon the Labours of such who have hitherto endeavour'd the Reduction of that People, many of the *Quakers* have returned to the Christian Faith, and others amongst them are so stagger'd, as to doubt that they are in a dangerous State of Unbelief; so that now there wants only, under God, more Labourers to be sent into that Field, which seems to be White for Harvest.

And lastly, Whereas we the Clergy of this Province, being sensible of the great Mercies of God, in the Establishment which we have lately receiv'd, think our selves oblig'd, out of Gratitude to God, and Compassion to those People who are not yet happy in the like, to provide, so far as in us lies, for the Propagation of the same Gospel amongst them, which we our selves labour in: We do subscribe the several Sums to our Names annex'd, to be paid Yearly, at the *General and Autumnal Visitation*, as his Reverence *Dr. Bray* shall direct, towards the Maintaining of another Minister in *Pennsylvania*, till such time as a settled Provision can be made for them in that Province: Which God in his due time will provide.

	<i>l</i>	<i>s</i>
Thomas Bray, D. D.	10	00
John Lilliston	01	10
Hugh Jones	03	00
Thomas Cockshute	01	10
Joseph Colbatch	03	00
Henry Hall	03	00
Richard Sewell	01	10
Stephen Baardley	01	10

We the Clergy assembled at this Visitation, do request his Reverence to communicate the foregoing Proposals, relating to the Encouragement of another able Minister to come over to *Pennsylvania*, to his Reverence *Mr. Blaire*, Commissary of *Virginia*, that he also may promote the Design amongst our Brethren, the Clergy, in his Jurisdiction.

After which, the Visitation being about to close up, the Clergy did very much press his Reverence, both in Debate, and by Reasons offer'd in Writing, that he would please to take a Voyage into *England*, upon the Service of this Church, as conceiving he would be capable of doing it much more Service at home the remaining part of this Year, than by his Presence here, till his next Visitation, which they earnestly request he would Personallly make amongst them.

To

To which his *Reverence* made answer, "That he hoped they were all satisfied in the Sincerity of his Intentions to serve the Church in these Parts in the best manner should be thought in his Power. And therefore, tho he could offer many Reasons why they should excuse him so troublesome a Voyage, taken with a Design to return again; yet he would not venture to determine himself in this Affair; but would leave himself wholly to be governed by his Excellency's Pleasure in this Matter. Upon which the following Address of the Clergy was drawn up, read, and approved of.

Ordered, That Mr. *Nobbes* and Mr. *Colbatch* wait upon his Excellency, to inform his Excellency, that the Clergy crave leave to lay some things before his Excellency, before the Conclusion of the Visitation; which accordingly they did; and return'd Answer, That his Excellency was always ready to receive what they should offer.

Ordered, That Mr. *Lilliston*, Mr. *Nobbes*, Mr. *Sewell*, Mr. *Cocksbate*, Mr. *Colbatch*, do carry an Address to his Excellency relating to his *Reverence's* going for *England*.

May it please Your Excellency,

WE the Clergy of this Province being met together at a *General Visitation* of the Reverend Dr. *Bray*, Commissioned thereunto by our Right Reverend and Right Honourable Diocesan *Henry* Lord Bishop of *London*, crave leave, in the first place, to Represent to Your Excellency our most grateful Acknowledgments for Your late Noble Zeal and Excellent Conduct in the *Re-establishment of the Law of Religion*; which we can assure Your Excellency, we have already found to be no less to the Satisfaction, than it will prove to the real Advantage of the whole Country. And being much encouraged to address our selves to Your Excellency on all important Occasions, by the easie Access You are always pleased to grant us; We Humbly crave leave to Represent to You the following Considerations, relating to an Affair, which we Humbly apprehend to be of some Consequence.

The Clergy of *Mary-Land's* Reasons, whereby they earnestly moved his Reverence Dr. *Bray*, to undertake a Voyage into *England* at this Juncture. Given in at his Visitation, May 25.

First, Because it seems necessary to have an Agent in *England* to solicit the Perfecting of the *Law of Religion* by the Royal Assent. In order to which, it may be requisite to have some one upon the Place, who can be able to obviate, and answer the Suggestions of all the Enemies to that Law; which, should any obstruct, his Reverence would be best qualified to represent the True State of this Country at home, having, to our Knowledge, by his Parochial, as well as General Visitation, and by other Methods, thoroughly acquainted himself with the State of Religion, in these Parts; and does Personally know the universal Desire of the People to have it Established, and maintained amongst them. And we are the more confirm'd in this Opinion, it being, to our Knowledge, the Sense of many intelligent Persons in *Mary-Land*, that his Reverence should be desired to go home with this Law.

Secondly,

Secondly, Because an Account from his *Reverence's* Personal Knowledge of the State of the Church, and the Clergy here, will be most likely to encourage at home such as are Lovers of God, and Friends to Religion, to assist this Infant Church in the Perfecting of the *Parochial Libraries*, and other good Designs, which we already find so advantageous to us in the better Discharge of our Ministry.

Thirdly, Because there being very many Clergy wanting to supply the vacant Cures of this Province: And it being of the greatest consequence that they should be the best chosen, that can be induced to undertake the Mission; his *Reverence* having Personally seen the State, the Temper, and Constitution of this Country, will be the better able to choose proper Persons, such as may be best Qualified for the Service of the Church in these Parts.

Fourthly, Because his *Reverence* returning back with them, it will be the greatest Encouragement to sober Persons to come over: And he may the better know their Behaviour at Sea; a thing of the greatest consequence to the Acquiring a good Reputation in this Country.

Lastly, Because his *Reverence* having put us, in this his General Visitation, in so Excellent and Exact a Method, for the due Performance of all the Parts of our Ministerial Function, there appears no great Necessity of his farther Residence amongst us, till early the next Spring; by which time, we earnestly desire he would please to return, for our farther Encouragement, and the Benefit of his prudent Conduct and Advice. At leastwise, the Advantages we propose to this Church, by his going for *England* at this Juncture, do with us much overbalance the Reasons of his Stay here.

May it please Your Excellency,

HAVING now, at the Close of our *Visitation*, earnestly moved his *Reverence* with the foregoing Reasons, for his consent to undertake so chargeable and troublesome a Voyage to *England*, and back again, in the Service of our Church, according to his usual Zeal to serve its Interest, in such Ways as shall be thought most Advantageous; he refers us entirely to Your Excellency, whose Judgment and Commands will always have the greatest Weight, as with his *Reverence*, so,

May it Please Your Excellency,

Your Excellency's most Dutiful,

And Obedient Servants,

John Lilliston.

Hugh Jones.

Thomas Cockshute.

Joseph Colbatch.

Henry Hall.

Richard Sewell.

Stephen Boardley.

John White.

His Excellency's Answer.

THAT he refers it wholly to his Reverence Dr. *Bray*, and his Clergy, to resolve upon it; and that he will contribute all that in him lies, to confirm, and corroborate whatsoever they shall resolve upon.

Ordered by his Reverence, That the *General Visitation* shall henceforwards be held Yearly on the first *Wednesday* after *Low-Sunday*, at the Port of *Annapolis*.

Ordered by his Reverence, That the *Autumnal Visitation* for the *Eastern Shore*, be held at the Town of *Tork*, in the Court-House belonging to *Talbot County*, on the *Wednesday* immediately following the Feast of *St. Michael*.

Ordered by his Reverence, That the *Autumnal Visitation* for the *Western Shore*, be held at *Annapolis*, in the State-House, on the second *Wednesday* of *November*.

Laus Deo, Patri, Filio, & Spiritui Sancto. Amen.